THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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SPIRITUAL BLINDNESS.

The human understanding, or intellectual faculty, may be truly called the eye of the mind. It is frequently represented in Scripture under that figure. Hence, also, intelligence and truth are symbolized by light, and ignorance and error by darkness. When the Lord commissioned Paul to go and preach the Gospel to the Gentiles, he said to him, "I send thee to open their *eyes* and to turn them from *darkness* to light." And, in reference to the Gentiles to whom he was sent, Paul says, "The god of this world hath *blinded* the minds of them which believe not, lest the *light* of the glorious Gospel of Christ, who is the image of God, should *shine* unto them." The Apostle John uses the same figures when he says, "He that loveth his brother abideth in the *light;* and there is none occasion of stumbling in him. But he that hateth his brother is in *darkness*, and walketh in *darkness*, and knoweth not whither he goeth, because that *darkness* hath *blinded* his *eyes*." (Acts xxvi. 17, 18; 2 Cor. iv. 4; 1 John ii. 10, 11.)

Spiritual blindness is treated of in Scripture sometimes as a simple calamity, and sometimes as a sin. This altogether depends upon the cause and character of the blindness alluded to.

Ignorance, which is comparatively a mild degree or form of spiritual blindness, is an unfortunate calamity; for, where it reigns, the mind is left unformed, unrefined, and undirected, to wander about, like a will-o'-the-wisp, in the mazes of doubt, conjecture, and indecision, ready to take up with any plausible error that may present itself. We find that persons of this class of minds generally form low and sensual views of religion; their undisciplined feelings sway their judgments; their acts of benevolence are unguarded and imprudent; their pious devotions are extravagant, if not boisterous; and their notion of religion is, that it consists of a tumultuous state of mind and feeling, and a great deal of enthusiasm and mental excitement. Such is unfortunately the condition of many professed religionists in the present day, arising from the ignorance and darkness which is in them and surrounds them. They are spiritually blind. They have no clear perception of spiritual truth; for spiritual things, as the Apostle says, are "spiritually discerned." They can be clearly observed only in spiritual light, which is the light of revelation. Men may be very acute in matters of worldly wisdom, well versed in scientific lore, learned and profound in all the departments of literature and philosophy, and yet at the same time be sadly deficient in spiritual acquirements, and altogether dark and ignorant as regards the things of God and eternity. Nevertheless, natural learning, intelligence, knowledge, and wisdom are highly useful in their place, and tend, when rightly exercised, to enlarge

the capacity and increase the power of acquiring and confirming truths of a higher order and more spiritual character.

Another kind and degree of spiritual blindness, however, which is more injurious in its nature and tendency than that which results from bare ignorance, is the blindness which arises from *error*.

An error may be either the negation of a truth or the positive perversion of it. In either case, blindness exists.

A truth may be negatived without being openly rejected or denied. It may, indeed, be even formally acknowledged, and yet its real virtue, influence, and power be destroyed or swept away by under-currents of fallacious reasoning. The nominal form of truth may be retained, whilst its real character is lost. This is the treatment which divine truth met with from the Jewish scribes and Pharisees, who, while they professed great respect for the laws of God literally, at the same time spiritually made them of none effect by their own traditions and expositions. The Gospel shares a somewhat similar fate in the hands of its professed believers in the present day. Its principles, one by one, are openly avowed, more or less, by the different religious bodies of so-called Christians; but, while thus verbally acknowledged, they are nevertheless negatived in spirit by insidious reasonings and sectarian glosses. The understandings of men are thus hoodwinked and blinded by all kinds of erratic persuasions and prejudices.

Positive perversion or utter falsification of divine truth produces a still deeper degree of spiritual blindness and mental fatuity than that induced by its simple negation. Erroneous persuasions arise, in many cases, from mistaking appearances for realities, adopting the mere outward appearances of truth for the genuine truth itself; but the perversion or falsification of spiritual truth arises frequently from the adoption of a self-formed opinion irrespective of Divine revelation, and then distorting the obvious meaning of revelation, or the word of God, in order to countenance or confirm that opinion,—putting, for instance, upon a Scripture statement a sense not only different to its real and evident meaning, but one which is diametrically opposite to it, and still representing the self-fabricated dogma as a Scripture doctrine.

Those errors which spring from and are prompted by a principle of *evil* are altogether different in their character from those which arise out of ignorance, a defective education, wrong impressions received in childhood, or the various traditions of society. The errors generated from an evil heart are not so much mistaken views as they are evil thoughts, vile imaginations, and wicked insinuations. For example: The Jewish Pharisees did not dispute the fact of the Lord's having performed miracles by superhuman power, but malignantly ascribed them to Satanic agency and influence. This the Lord set down as unpardonable blasphemy. It was *wilful* blindness—utter perverseness of heart and mind, that caused them to commit it.

Error has always an injurious tendency; but when it is innately loved as well as believed, its tendencies and effects are fatal as well as injurious. Those who really love what is false—those who "love darkness rather than light," love what is evil; for it is only evil that can love falsity. When the heart is depraved—when the will, the motive, the desires, and the deeds of a man are evil, the understanding becomes darkened, the judgment warped, and the mental vision dim, imperfect, and blinded. When the "eye" of the mind is thus "evil," or disordered, the whole mind is "full of darkness." Evil blinds the sight and blunts the perceptions. It cannot countenance truth, because truth reproves and condemns it. Hence truth is hated because it does not favour evil. Where the love of evil exists, the love of truth is a stranger; and where the love of truth does not exist, there can be very little spiritual perception or genuine belief of truth, although there may be a faint semblance of it, which amounts to nothing more than a mere formal assent or consent to a truth which is more easily acknowledged than disputed.

RIFLES SUPERSEDED.—M. Muller, a French officer, has devised a plan for rendering ordinary guns equal in precision to rifles. The ball, which is of the shape of a helix, has its directive peculiarity posteriorly, and consists of six vanes arranged herically around a central point. The helices are so arranged that they receive the blast of powder and cause the missile to revolve while yet in the barrel.

NEBUCHADNEZZAR'S DREAM.

(*Continued from page* 598.)

The great image, we find, had also "*his legs of* IRON." In the interpretation of this typical part of the image, Daniel says, "*And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*" The kingdom referred to was the Roman, which conquered and succeeded the Grecian, and became the ruling empire of the world.

It was represented by "iron," on account of its great strength, or military power, which was even greater and more extensive than the Grecian. The Roman emperors wore an iron crown, which was commonly designated "The iron crown of Italy," the city of Rome being the Italian metropolis.

In the year 168 B.C., when Perseus occupied the throne of Macedonia, Paulus Æmilius, the Roman General, invaded his territory, and fought a battle at Pydna. The Romans triumphed, killing 20,000 of the Greeks, and taking 10,000 as prisoners. Perseus fled, but was pursued by the Romans and captured on the island of Samothrace. After a close captivity, he died at Alba, and with him fell the kingdom of Macedonia, which then became divided into four republics. After a subsequent conflict, the city of Corinth, which was proverbially "The eye of Greece," was burnt to the ground; and the Roman Consul, Mummius, aided by ten senators, completely reduced the whole of Greece to the condition of a Roman province. Pergamus was subsequently conquered, afterwards Syria, then Egypt; and thus the whole empire of Alexander and his successors became entirely subject to Rome. Other parts of the world were likewise subdued and taken by successive conquests; and thus the powerful Roman dynasty, which was to "break in pieces and bruise," even "as iron breaketh in pieces and subdueth all things," became, ultimately, what its historians represented it as being—"*Terrarum orbis imperium*" (The empire of the whole world).

The great image, which had legs of iron, also had "*his* FEET *part of* IRON *and part of* CLAY." When feet are spoken of, *toes* are necessarily implied as connected therewith. Hence Daniel, in his interpretation, says, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The "feet" and "toes" of the image represent the divisions and subdivisions of the Roman empire, which afterwards occurred. The Emperor Constantine built the city of Byzantium, afterwards called Constantinople, and made it the seat of his government. Theodosius immediately succeeded him on the throne; but at his demise the empire was divided into two sovereignties, eastern and western, and shared between his two sons, Arcadius and Honorius; Arcadius ruling the east, of which Byzantium or Constantinople was the capital; and Honorius ruling the west, of which Ravenna was the capital. During their reign, these two sovereignties, which were denoted by the *two legs and feet* of the image, began to show indications of further divisions; and, by degrees, various tribes possessed themselves of different portions of the extensive Roman territory. According to Machiavel, the sovereignty of the Huns was established in the year 376 A.D., that of the Ostrogoths in 377, the Visigoths in 378, the Franks in 407, the Vandals in 407, the Sueves and Alans in 407, the Burgundians in 407, the Herules in 476, the Saxons and Angles in 476, and the Lombards in 483. These ten subdivisions of the Roman empire, according to many influential writers upon the subject, answered to the *ten toes* of the image, which were partly of iron and partly of clay, indicating that these minor kingdoms would partake both of the stern

character and strength of the original parent empire and of the instability and feebleness consequent on division. Although "these kings" sought by intermarriages and other alliances to "mingle themselves with the seed of men," they failed to establish any permanent or effectual union. They could not "cleave one to another, even as iron is not mixed with clay." And so it is now with the successors of those kings and the remnants of those kingdoms signified by the toes. Notwithstanding their international alliances and marriage connections, there is no true bond of union maintained among them; the greatest discord and political oppositions prevail; hatred and enmity characterize all the party movements of society; and when national differences arise, the sword and the cannon are called into requisition, and the victory of the stronger over the weaker power is gained by the shedding of blood. Thus, as the mixture of iron and clay in the composition of the feet and toes indicated that the colossal metallic statue had but a frail support, so the existing disunion that obtains among the nations of the earth indicates their inherent weakness, and is an omen of their certain downfall.

The prophet Daniel gives another description of the same four successive monarchies that are portrayed in Nebuchadnezzar's dream. He saw, in vision, that "four great beasts came up from the sea, diverse one from another," representing the same four successive empires that were denoted in Nebuchadnezzar's dream. Says Daniel, "These great beasts, which are four, are four kings which shall arise out of the earth." While to the king, whose mind was full of ambitious aspirations after human greatness and power, the vision of the future was portrayed by a colossal image in human form, it appeared to Daniel under the symbolism of four wild beasts distinguished for their ferocity and rapacious propensities. He says, "The first was like a lion, and had eagle's wings," which represented the the Chaldean or Babylonian empire; for, as the "lion" of the forest is distinguished as the king of beasts, and the towering "eagle" as the king of birds, whose wings indicate both velocity and strength,—so was the empire of Babylon the chief of all the then existing dominions of the earth, and the king of Babylon the highest of earth's rulers — "a king of kings,"—who is necessarily described as the "head" of the great metallic statue, because with Babylon commenced the prophetical series of monarchies alluded to in the dream. The second beast was "like to a bear," denoting the Persian empire; the bear—a rabid and ravenous animal, noted for its rapacity and greedy thirst for blood, being a fit emblem of the Persians, who, for rapine and cruel oppression, were at that time unequalled. The third beast was "like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it." The leopard is a fierce, cunning, and swift-footed animal, and represents the dominion of the Greeks, under the command of their great leader, Alexander, whose intrepid boldness and celerity of conquest had given them the predominant position which they occupied in the world. The "wings" prefigured the distinguished rapidity with which the Macedonian kingdom rose into power and spread itself over the earth; and the "four heads" referred to the four successors of Alexander and the dominions they held. The "fourth beast," which was "dreadful and terrible, and strong exceedingly," and "whose teeth were of iron, and his nails of brass," and, "which devoured, brake in pieces, and stamped the residue with his feet," was emblematic of the powerful and formidable Roman dynasty, which subverted and succeeded the Grecian, and which, for stern despotism, grinding oppression, savage ferocity, and cruel, terror-striking tyranny, far outrivalled its predecessors; the "ten horns" signifying the "ten kings" that rose into power, with the kingdoms over which they reigned, growing out of the Roman empire. These dominions, with such modifications and extensions as time and warfare have produced, still exist, and will continue to exist till the stone from the mountain shall smite them and break them in pieces, and the wind carry them away "like the chaff of the summer threshingfloors."

The foregoing prophetic facts are still further confirmed by Belshazzar's vision of the ram and he-goat, related and interpreted in chap. viii. He beheld "a ram, which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last." He also saw that "an he-goat came from the

west," with "a notable horn between his eyes," and "smote the ram, and brake his two horns." Then "the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." In his interpretation of this vision, Daniel expressly says, "The ram which thou sawest having two horns are the kings of Media and Persia." These two kings, as before shown, united to overthrow Belshazzar's empire, and "Darius the Median took the kingdom." One horn, however, rose "higher than the other," and "the higher came up last:" in other words, Persia, under Cyrus, ultimately gained the ascendancy over Media, and the Medo-Persian thus became the Persian empire, of which the figure of a ram was the royal ensign. The ram was seen "pushing westward, and northward, and southward," and "became great," until the he-goat from the west "ran unto him in the fury of his power," and "smote" him and "brake his two horns." The figure of a goat was the royal arms of Macedon. Daniel further says, in explanation—"And the rough goat is the king of Grecia; and THE GREAT horn that is between his eyes is the FIRST king,"—who, as before seen, was Alexander *the Great*—the most *notable* warrior then known. This "*notable horn*," however, was at length broken off; and "that being broken," says Daniel, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power,"—referring to the dominions of the four successors of Alexander—Cassander, Lysimachus, Ptolemy Soter, and Seleucus, also represented in Daniel's vision by the leopard's four heads. These royal successors, however, although "notable," as Alexander's most distinguished generals, for their military prowess, neither inherited his fame nor attained to "his power;" and, as before shown, the declining empire was finally overcome and taken by the Romans.

(*To be continued.*)

PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK H. FORSCUTT.

(*Concluded from page 595.*)

All revelation demonstrates that liberty of conscience is a divine right. Priestcraft has always assumed the prerogative to subvert that right. This evil of itself is sufficient to merit our severest censure; but when we take into consideration the amount of suffering endured by the masses, owing to the unlimited power which priestcraft has assumed, we feel the force of the wise man's expression—"When the wicked rule, the people mourn." And the rulers of the earth, with but few exceptions, have ever been the slavish tools of priestcraft, under whose influence both virtue, love, and truth have been blasted. The richest productions of ingenuity, the most consummate skill and elaborate taste have been, under the despotic power of priestcraft, turned from their legitimate use to the degradation of man. It has fettered conscience and robbed men of their independence of mind. It has devised formulas and creeds, and enforced subscription thereto. It has determined men's ideas for them, thus blunting every moral sentiment and repressing the development of every faculty with which man is endowed, and making him entirely a creature of circumstances.

How strikingly in contrast is this with the beautiful and compact order of the Gospel as taught by the Saviour—"the High Priest for ever after the order of Melchizedec"—and by his apostles. These holy men were the active enemies of priestcraft in all its debasing forms. They opened the floodgates of truth, established the Priesthood on earth, and introduced a plan which, if universally adopted, would entirely abolish priestcraft—a plan that would unite in one common brotherhood the whole race of man, and whose motto was, "Glory to God in the highest, peace on earth, goodwill to man." Satan stood aghast at the inroads made upon his dominions, viewing the event with the

deepest anxiety. Jesus, whom he had opposed in the councils of heaven, now asserted his right to reign. But a short time only elapsed ere the Son of God was taken, and by wicked hands was slain. His apostles, with one exception, shared a similar fate. Numerous persecutions were waged against his Church, which at length became extinct. The holy Priesthood was taken from the earth. The light of revelation ceased to shine. The blind led the blind, and both fell into the ditch. Disputations, envyings, strifes, malice, hatred, and war ensued. Each of the conflicting parties alternately gained the ascendancy. Deliverer after deliverer appeared, to each of whom many attached themselves, expecting their distress would be relieved; but, being disappointed in their expectations, the societies thus formed became weakened by apostacy, and the people relapsed into a state of infidelity. Paganism, Judaism, (in its degenerate character,) Brahminism, Mahommedanism, Popery, and Protestantism, in their various forms, have all figured in the great drama of the world's history. But hark! what sounds are those that break upon our ear? 'Tis Joseph's voice!—a Prophet's tongue proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come." From that senseless stupor which has come over the world and lulled men into a false security, all suddenly arouse, and priestcraft's voice is heard with increased force, crying, "Beware of delusion! Impostor! Villain! Money-digger! False prophet! Heretic! Swindler! &c., &c." Others catch the infection, and cry, "Down with him!" "Mob him!" "Tar and feather him!" "Drown him!" "Imprison him!" "Shoot him!" "Kill him!" "Kill them all!" and a thousand other cries, uttered with oaths and vile imprecations. No sooner appears the unlearned Joseph, clothed with the Priesthood, than the infernal hosts appear in strong numbers and lend their aid to destroy the chosen one from off the earth. Crusades are made against the humble and honest few who dare to withstand the false traditions of their forefathers and obey the messages of heaven. Scenes of plunder, oppression, tyranny, and murder, in a "land of equal rights" (?) await them. The two powers, Priesthood and priestcraft, are both at work; and although the former has suffered much, it still exists, and will continue to do so; for the kingdoms and dominions of the whole earth shall be given to the Saints, and they shall possess them for ever and ever. In this we glory; for, while priestcraft seeks to *scatter* and *destroy*, the Priesthood seeks to *protect* and *save*. Priestcraft *robs* men of their rights; the Priesthood *defends* those rights. Priestcraft, possessing within itself the seeds of its own dissolution, has often been weakened by division; its principles are disconnected, and are often opposed to each other. Civil war and bloodshed have been the result, thus weakening its power and scattering and destroying its own subjects. The Priesthood, possessing vitality within itself, is strengthened by unity; its principles are connected, and operate with the most perfect harmony; and peace and happiness have been secured by all who, with motives pure, have embraced its principles. Sectarianism, with all its concomitant evils, manifests the workings of priestcraft, while "Mormonism," so called, with all its blessings, demonstrates the dignity of the Priesthood. To the Church of Jesus Christ, possessing the royal Priesthood, the attention of the world is now more or less directed, and the *overthrow* and *destruction* of that people is an object both secretly and openly avowed, and is freely discussed in the leading papers and from the various pulpits and platforms where the votaries of priestcraft have a foothold. Priests, editors, lecturers, necromancers, and the leaders and followers of almost every caste and creed desire the extermination of God's people, whom he has called and chosen to be the repositories of his will, a peculiar generation, a royal Priesthood, the recipients of his Divine blessings and favour, *against* whom the kings and nobles of the earth will assemble, but *for* whom the Lord shall fight, as in former days, and as in years of old. Though the "heritage" of the Lord be "as a speckled bird," and all "the birds round about are against her," yet will he "have mercy on Zion; for the time to favour her—yea, the set time is come." The Lord delighteth in her officers, and them will he make pillars for the salvation of Israel. But they who assume power that belongeth not to them shall be cut off; "and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 600.)

[February, 1843.]

And again I bear record of heavenly things,
Where virtue 's the value above all that's prized,—
Of the truth of the Gospel concerning the just,
That rise in the first resurrection of Christ;

Who received, and believed, and repented likewise,
And then were baptised as a man always was,—
Who asked and received a remission of sin,
And honoured the kingdom by keeping his laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the Spirit of truth,
By the ordinance truly of laying on hands.

For these overcame by their faith and their works,
Being tried in their lifetime as purified gold,
And sealed by the Spirit of promise to live,
By men called of God, as was Aaron of old.

They are they of the Church of the First-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heaven,
And reign with the Saviour as priests and as kings.

They 're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light,
As written: They 're Gods, even sons of the Lord.

So all things are theirs—yea, of life or of death;
Yea, whether things now or to come, all are theirs;
And they are the Saviour's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of God
And of Jesus for ever, from earth's second birth;
For when he comes down in the splendour of heaven,
All these he'll bring with him to reign on the earth.

These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound:
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the Spirit abound.

These are they that have come to the heavenly place—
To the numberless courses of angels above—
To the City of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;—

To the Church of old Enoch and of the First-born,
And gen'ral assembly of ancient renowned,
Whose names are all kept in the archives of heaven,
As chosen, and faithful, and fit to be crowned.

These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mentioned by Paul,
Where the sun is the typical glory thereof,
And God and his Christ are the true judge of all.

Again, I beheld the terrestrial world,
In the order and glory of Jesus, go on:
'Twas not as the Church of the First-born of God,
But chose in its place as the moon to the sun.

Behold, these are they that have died without law—
The heathen of ages, that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preached,
And taught them the Gospel, with powers afresh;
And then were the living baptised for their dead,
That they might be judged as if men in the flesh.

These are they that are hon'rable men of the earth,
Who were blinded and duped by the cunning of men:
They received not the truth of the Saviour at first,
But did when in prison they heard it again.

Not valiant for truth, they obtained not the crown,
But are of that glory that's typ.ed by the moon:
They are they that come into the presence of Christ,
But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
The lesser, or starry world, next in its place;
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that received not the Gospel of Christ,
Or evidence, either, that he ever was:
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell with the Devil for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay till the last resurrection begins.

Till the Lamb shall have finished the work he begun—
Shall have trodden the winepress in fury alone,
And overcome all by the power of his might:
He conquers to conquer and save all his own.

These are they that receive not a fulness of light,
From Christ in eternity's world, where they are:
The terrestrial sends them the Comforter, though,
And minist'ring angels, to happify there.

And so the telestial is ministered to,
By ministers from the terrestrial one,
As terrestrial is from the celestial throne,
And the great, greater, greatest, seem stars, moon, and sun.

And thus I beheld, in the vision of heaven,
The telestial glory, dominion, and bliss,
Surpassing the great understanding of men,—
Unknown, save revealed, in a world vain as this.

And lo! I beheld the terrestrial too,
Which excels the telestial in glory and light,
In splendour, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion, and might.

I beheld the celestial, in glory sublime,
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns,
Almighty, supreme, and eternal, in bliss.

Where the Church of the First-born in union reside,
And they see as they 're seen, and know as they 're known,
Being equal in power, dominion, and might,
With a fulness of glory and grace round his throne.

The glory celestial is one like the sun;
The glory terrestrial is one like the moon;
The glory telestial is one like the stars;
And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,
So the telestial region is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promised in this.

These are they that came out for Apollos and Paul,
For Cephas and Jesus, in all kinds of hope,—
For Enoch and Moses, and Peter and John,—
For Luther and Calvin, and even the Pope.

For they never received the Gospel of Christ,
Nor the prophetic Spirit that came from the Lord;
Nor the covenant neither which Jacob once had:
They went their own way, and they have their reward.

By the order of God, last of all, these are they
That will not be gathered with Saints here below,
To be caught up to Jesus and meet in the cloud:
In darkness they worshipped,—to darkness they go.

These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth,—
All liars, adulterers, sorcerers, and proud,—
And suffer, as promised, God's wrath on the earth.

These are they that must suffer the vengeance of hell,
Till Christ shall have trodden all enemies down,
And perfected his work in the fulness of times,
And is crowned on his throne with his glorious crown.

The vast multitude of the telestial world,
As the stars of the skies, or the sands of the sea;—
The voice of Jehovah echoed far and wide,
Every tongue shall confess, and they all bow the knee.

Every man shall be judged by the works of his life,
And receive a reward in the mansions prepared;
For his judgments are just, and his works never end,
As his Prophets and servants have always declared.

But the great things of God, which he showed unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

I will go, I will go, while the secret of life,
Is blooming in heaven and blasting in hell,—
Is leaving on earth and a budding in space:
I will go, I will go with you, brother, farewell!

JOSEPH SMITH.

Nauvoo, February, 1843.

Saturday 25th. This morning, brother Samuel C. Brown made me a present of a gold watch. Spent the forenoon in the City Council. The Council passed "An ordinance in relation to interments," "An ordinance in relation to the duties of City Attorney," and "An ordinance concerning a Market on Main-street." Stephen Markham resigned his office as an Alderman, and Wilson Law was elected to fill his place.

At three o'clock, the Council assembled, after an adjournment for dinner. The subject of a sound currency for the city having previously arisen, I addressed the Council at considerable length, giving, amongst others, the following hints:—

"Situated as we are, with a flood of immigration constantly pouring in upon us, I consider that it is not only prudential, but absolutely necessary to protect the inhabitants of this city from being imposed upon by a spurious currency. Many of our eastern and old country friends are altogether unacquainted with the situation of the banks in this region of country; and as they generally bring specie with them, they are in danger of being gulled perpetually by speculators. Besides, there is so much uncertainty in the solvency of the best of banks, that I think it much safer to go upon the hard money system altogether. I have examined the Constitution upon this subject, and find my doubts removed. The Constitution is not a law, but it empowers the people to make laws. For instance, the Constitution governs the land of Iowa, but it is not a law for the people. The Constitution tells us what shall not be a lawful tender. The 10th section declares that nothing else except gold and silver shall be lawful tender; this is not saying that gold and silver shall be lawful tender. It only provides that the States may make a law to make gold and silver lawful tender. I know of no State in the Union that has passed such a law; and I am sure that Illinois has not. The Legislature has ceded up to us the privilege of enacting such laws as are not inconsistent with the Constitution of the United States and the State of Illinois; and we stand in the same relation to the State as the State does to the Union. The clause referred to in the Constitution is for the Legislature—it is not a law for the people. The different States, and even Congress itself, have passed many laws diametrically contrary to the Constitution of the United States.

The State of Illinois has passed a stay law making property a lawful tender for the payment of debts; and if we have no law on the subject, we must be governed by them. Shall we be such fools as to be governed by their laws, which are unconstitutional? No! We will make a law for gold and silver; and then their law ceases, and we can collect our debts. Powers not delegated to the States, or reserved from the States, are constitutional. The Constitution acknowledges that the people have all power not reserved to itself. I am a lawyer; I am a big lawyer, and comprehend heaven, earth, and hell, to bring forth knowledge that shall cover up all lawyers, doctors, and other big bodies. This is the doctrine of the Constitution, so help me God. The Constitution is not law to us,

but it makes provision for us whereby we can make laws. Where it provides that no one shall be hindered from worshipping God according to his own conscience, is a law. No legislature can enact a law to prohibit it. The Constitution provides to regulate bodies of men, and not individuals."

Alderman Wells and Councillor O. Pratt objected to the ordinance regulating the currency from taking immediate effect. O. Spencer and B. Young spoke in favour of the bill. I invited W. W. Phelps and Dr. W. Richards, who were present, to give their opinion on the bill. They both spoke in favour of a gold and silver currency, and that it take immediate effect in the city.

The bill was postponed until the next Council.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 25, 1858.

PRIESTHOOD IN ITS DOUBLE CHARACTER.—Priesthood has a double character. One is abstract and primitive, the other is governmental and progressive. The abstract principles of authority and perfection of Priesthood constitute its primitive character. These have to be embodied in government and unfolded in progression, thus constituting its higher or governmental character.

As an institution pertaining to the earth, Priesthood is a holy order endowed with Divine commission and authority to accomplish a certain work designed in the economy of God. When it is extended beyond its primitive character, and Priesthood becomes a living, intelligent *fact* among men, something more than abstract authority and commission is brought in. Its higher or progressive character is taken, and government commences. The various administrative or governing bodies of the Church grow out of the Priesthood and act in virtue of their Divine authority and commission. But an administration properly comprehends more than abstract endowment and commission. Men, means, and system must be embodied therein. A proper administration may be considered as a number of the Priesthood in the actual performance of the work given, rendering their authority a fact and carrying on the government of God.

To illustrate the important distinction between abstract authority and authority embodied in government, let us suppose all the members of the Priesthood in England were Elders with equal authority, and the Mission not organized into an administration. As far as their abstract authority was concerned, all might lay claim to the Presidency of the Mission, all be Pastors of the London Pastorate, and every one President of the same Conference. Indeed, there would really be no Presidents or Pastors. Doubtless, however, were our supposition the case, there would be many such claimants. Were the former to be the fact, the latter would be worked out nearly literally. Moreover, were the sisters to drink in the spirit of the age, they would not improbably manage to obtain ordination, and divide the Priesthood into masculine and feminine factions. All might be doing some work, but certainly not *the* work. The probability is that nearly every one would be labouring in that for which he was eminently unfit. When wisdom and government are absent, it is a strange *trait* of human character that the majority will undertake that for which they are not qualified. The Church would be *mis*managed in such a curious manner, and

the work executed after such variety of patterns, as to be cause for wonder how the work could be done so cleverly and fantastically wrong. Men would get in such positions and act in such characters as to cut the most grotesque figures imaginable. Instead of there reigning an administration of Priesthood, there would be a disorganization of Priesthood. But, were such the case, though the abstract authority of Eldership would exist, there would properly be no authority for administration whatever. We are not treating the subject lightly nor far-fetching our illustration by supposing a disorganization of the Priesthood, or, what amounts to the same, the *non*-reign of an administration. We are only bringing the matter to its root, and marking strongly the important distinction between Priesthood in the abstract and Priesthood embodied in government. On these points correct views must be taken; for, unless the fundamental principles of the Priesthood be comprehended, blunders and mismanagement will be the consequence. If the authority of the Priesthood be not embodied in intelligent government, its power will not be so strikingly manifested, and many of its wonderful developments will be kept back or strangled in their birth. If its members stand upon its abstract and primitive character, and do not ascend its governmental and progressive scale, they can reach but little towards the purposes of God. Or, if its two characters are confounded, or the higher not seen at all, there will be little progress made and many blunders and extravagances committed. But if government, fitness, and efficiency be despised, then is God insulted and the higher character of the Priesthood dishonoured. Indeed, unless government and the elements of administration be introduced, the state of things imagined in the foregoing would be illustrated. Even under the reign of an administration, so far as the laws of government and fitness are broken, the same will hold good; and when men do not understandingly move by those laws they will also cut grotesque figures, disgrace themselves, and stand in the way of the cause.

Priesthood should be understood by its members both in its governmental character and in its abstract authority. Without clear views upon the fundamental principles of the Priesthood, it is evident that the Elders cannot render their calling as effective as designed. Many of their operations will be uncertain at best, and much of the power of the Gospel, on their part, will be only accidentally developed. Doubtless God would lead them to the developments of his kingdom, and they would find the effects from being *led* to obey the causes. But it is time that the Elders should understand those causes, and walk in the ways of the Lord in the daylight of knowledge, and not be as blind agents, whom the invisible ones cannot trust to run alone.

An organized administration is absolutely necessary to accomplish the work of God and carry on Church government. The fact of this has been generally realized, and there has always been an administration in this Mission growing out of the Priesthood and acting in virtue of its authority; but the philosophy embodied in that fact has not been so distinctly realized. Views of the Priesthood in its primitive character and Priesthood acting in its governmental capacity have not always been clearly taken, but oftentimes confounded. Sometimes the Priesthood in its higher—namely, governmental character has been practically laid aside, or rather not taken up at all, by some of its members; and they have stood on its lesser character—namely, abstract authority. Government, proper arrangements, pointed operations, and efficient labourers have been disregarded by them; and, though professing to belong to an administration, the fundamental principle of administration—namely, that means and men should be fitted to the work, and its conditions have been slighted. Men and means should be as it were inlaid in the Mission with exact reference to fitness; and a due regard to the seasons of the work should regulate the operations.

But fitness has been by some not only disregarded, but also treated with profound contempt, and a proper mode of operations and systematic arrangements considered as relics of Gentilism and indicative of a spirit of apostacy. Such have erred, and neither understand "Mormonism" nor the very first principles of government. Systematic arrangements, a proper mode of operations, and fitness of men and means constitute government, and should be eminently manifested in the administrations of the Priesthood. Yet some excellent and talented men have confounded Priesthood in its primitive character with Priesthood in its governmental capacity—have fixed their eye too much on the lesser, and not enough on the greater. They have settled their view to abstract authority, and not sufficiently taken into account that this authority must be embodied in government, and that government implies fitness. Acting upon great faith, but a mistaken notion, they have called men to do parts of the work for which they were eminently unfit, expecting that God would miraculously endow them. For instance, how often are the general preachers of a Branch men who have not the spirit of preaching the Gospel to the world, though they might be qualified for Presidents and masterly to counsel and direct the Saints. Perhaps, at the same time, there may be many others in the Branch not endowed with the capacity and spirit to preside, but excellent in the gift of preaching and powerful to convince the unbelievers. A wise President will take advantage of this, but an unwise one will make the fact a stumblingblock, and perhaps would almost feel it sinfully presumptive to call the fitting men, though God has endowed them expressly for the purposes needed. It is often the case that men seem to act under the impression that through their *mis*management God would manage the Church. It is a strange doctrine, and must be received with a good deal of qualification.

We are persuaded that there has been a too narrow view taken of the subject of Priesthood, too little attention paid to fitness and government, and that, in carrying on what should have been administration, its fundamental principles have too often been violated. We hope, however, that the experience of the past has been beneficial, and that all will now aim at fitness, efficiency, and systematic operation. Let all the Priesthood in this Mission take hold of the thread of administrative progress, and embody abstract Divine authority in practical Divine government.

THE WORK IN SOUTH AFRICA.—By letter from Elder John Stock, President of the Eastern Province Conference, Cape of Good Hope Colony, we learn that the work of the Lord in that region is progressing, notwithstanding the many difficulties which beset it. A General Conference was held at Port Elizabeth on the 11th July, 1858, when the authorities of the Church were duly sustained and various items of business attended to. There were present 19 Elders, 5 Priests, 5 Teachers, 2 Deacons, and 212 members: total, 243. The report further states that since the last Conference there have been 26 baptised, 2 disfellowshipped, and 4 excommunicated.

NOTICE.—The "Epistle to Babylonians," inserted in our last two Numbers, is credited to "A. Galloway;" but we have since learned that, although sent to the Office by him, it was not his composition. The original author is unknown. We here take the opportunity of impressing upon all correspondents the necessity of attaching their names only to those articles or verses of which they are the *bona fide* authors. If they send anything that is not of their own composition, they will please furnish us with the name of the real author, or otherwise accompany their favours with requisite explanations. Any literary fraud perpetrated by contributors of the *Star* will be severely reprehended and the attempts to thus impose on us and our readers arouse our indignation.

EXTRACTS OF LETTERS FROM ELDER SAMUEL W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

President A. Calkin.

Dear Brother,—I reached G. S. L. City on the 10th of May, without interruption by either white men or Indians, very many of whom were upon the road. We passed various tribes of the latter on the road to Fort Bridger, or Camp Scott, where they expected to receive both provisions and presents from the Americans.

By conversation with the Indians, we learned they had been promised both provisions and presents, if they would help the "Americans" to fight the "Mormons." However, the officers at Bridger deny having used any such influence with them.

Since arriving home, I have learned that a company of dragoons followed us from Laramie to the Upper Platte Bridge; and there learning that we were still one day ahead, they turned back to Laramie, somewhat chagrined at their success. At Green River a similar fruitless attempt was made by a small company of soldiers, losing track of us in the night.

On arriving in this valley, I found almost everything belonging to the city and the country north on the move. The tide was flowing south at a rate truly surprising. This continued until a short time before the troops passed through.

Upon the arrival of Buchanan's Peace Commissioners, they were met in this city by the Presidency and others; and during the negociations, President Young received such assurances from the Commissioners as induced him to allow the troops to pass through the city. This seemed necessary to preserve in some degree the honour of the nation, which neither President Young nor this people wish to see destroyed, so long as they will adopt and carry out measures calculated to redeem it.

There are very many peculiarly interesting features connected with the movements in this Territory and towards it by the General Government, which only those acquainted with them can so understand as not to feel puzzled at the final result or termination of what is called the "Mormon war."

The former inhabitants of the northern counties have mostly returned to their homes, assured that "Uncle Sam" has learned a lesson, as well as themselves, from the past, and that he will not undertake to lift the "Mormons" again at arm's length, until he has somewhat recovered from the past effort.

The merchants who have commenced business are extravagant in their prices—about one-third higher than usual. Some of them are troubled already with *very poor prospects*, and many street wanderers wish they were back in the States.

The health of the people generally is good throughout the Territory, so far as I hear.

The troops in this Territory are scattering abroad as fast as could be expected, and many are deserting; so that we have already but a very small army.

There is as yet but little prospect of any great amount of quarrelling, lawing, &c., &c., being done in the Territory. Disappointment is the lot of many of our *friends!*

These few items will give you a general idea of affairs here, and all go to show that *God* rules in heaven.

To the boys in the Office please remember me very kindly. A perusal of this may gratify them. They are not forgotten by me, particularly brother and sister Williams.

My brotherly regards to yourself and Council, wishing them every good that God can bestow upon the faithful.

Yours very truly,
S. W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

Elder E. W. Tullidge.

Dear Brother Edward,—Most of the people have returned to their homes, and now almost every resident of the Territory is engaged haying or harvesting.

This city does not present anything like the same appearance that it has done formerly. Everything is retired and almost secluded from active life. Almost every one says, "It don't seem like home."

The Presidency are quite retired, and are seldom seen. The people in a great measure seem left to themselves, to see what they will do. There are no public meetings, and consequently no public sacraments. The word of the Lord is seldom heard through his Prophets by the people.

You may ask, Why all this?

The enemies of Zion are among us, and they try every way they can to seduce the people from the Priesthood and the right ways of the Lord, by mixing with them, making a free use of their money, and undermining the confidence the people have in Brigham, &c. But as yet they have met with little success—very little indeed. The army—the few that are left here in our Territory—we know but little of, from any intercourse we have with them, or they with us. We never have anticipated any trouble growing directly out of their presence. It is from a set of scoundrels who follow the army, among whom are many of the civil officers, who could not come here without an army at their back. They would endeavour to create disturbances, and then call upon the army to interfere, and, perhaps, to destroy men, women, and children. This has been their intention, but they have not yet succeeded, neither will they, at present. The bars were pretty thoroughly put up to such evils before the troops were allowed to come; and, to give no occasion—to afford them the least possible success—we have, for a time, no public meetings or demonstrations. Every one attends to his own business, and has but very little to do with any of them. They are let *severely* alone, and it has a most salutary effect. The hangers-on in the streets find it will be necessary for them to get away before their money is gone, and they are already leaving. They find the ordinances of this city very strict, prohibiting many things they are very fond of. The merchants find they have but very few customers, while they have very high rents and taxes to pay; and their creditors in the States are wanting their money, but can't get it.

The civil officers have not yet been able to get up a law-suit; consequently, lawyers and others are not getting fat from their professions. The general conclusion is—"These Mormons are *damned* strange in their way: they are worse than Catholics: there is nothing here desirable for us—not even a woman; and we will leave, for civilization." So off they go—those who can; and those who can't, want to.

Troops are deserting as fast as possible; and many of the officers would like to go, if they could get furloughs. The mounted Rifles and several companies of Dragoons have returned east, and the volunteers, under McGraw, have left, growling like dogs with sore heads, because they could not get discharged here and be let loose upon this community, or even be allowed to march through the city on their return. A company passed on north, yesterday, or day before. Their place of destination I did not learn. Col. Steptoe's command have been nearly used up in Oregon by the Indians, and he will require to be reinforced. Another company is wanted on the Humbolt, and, indeed, in almost any place more than in Utah; and, to all appearance, we will soon be without much of an army in Utah. Brigham's policy looks very much like out-generalling them. In fact, they think he is considerable of a man in his way. He said to the United States' Army, Stop, and they stopped. They stopped, too, until he was satisfied of their intentions and designs, and of what they really would do; and when he gave them permission to come into Salt Lake Valley, they came, and not before.

The Peace Commissioners sent here by Buchanan to get him out of the mud, heard President Young say, in council with them, and before some three or four hundred men, that he commanded the United States' Army in Utah last fall, and they obeyed him,—that he could have used them up, if he had wished to, but had to stay those who desired to do their own pleasure with them.

The movements in the Territory will prove beneficial at home, as well as have their influence abroad. They have been such as to show to the world that no trifling thing will stay this people from doing whatever they may undertake—that home or country is no consideration compared with their *rights* and their *religion*,—that all else can be sacrificed before yielding these.

In improvements and agricultural pursuits, the season is mostly lost to this community, though there is much grain raised.

Fruit is very abundant. I have about

twenty fine bearing peach trees in my garden, some of which will not be able to support the large amount of fruit upon them to ripen. Currants are very abundant, and I have some very fine apples and grapes. My orchard will produce a variety of plums, and pears, and apricots, next season, if all be well. Strawberries have yielded well this season.

We do not expect to be again disturbed in the enjoyment of our homes, our fields, and the labour of our hands, during the administration of Buchanan, if we do as we ought to in the sight of heaven.

Please let me hear from you. All is well. Yours most truly,

S. W. RICHARDS.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
September 7, 1858.

President Calkin.

Dear Brother, — After an agreeable visit with yourself and President Ross to the Kent Conference, I preceded you to Birmingham, where we held Conference on the 1st of August.

Throughout the day we had cheerful signs of the continued reign of the good Spirit amongst the people. The Conference representations gave proofs of increased diligence and faithfulness with the Priesthood and more confidence and good works with the Saints. All were highly gratified with your presence and teachings, and also enjoyed the company of Elder Penrose, who was with us on that occasion.

On the 8th, I attended the Glasgow Conference. We had good meetings, and an excellent spirit prevailed.

I visited Kilmarnock on the 10th, and had a very pleasant meeting with the Saints in the evening.

On the 15th, we met in Conference at Edinburgh, and on the 17th at Dundee.

At every place, signs of life and progress were presented, and good feelings, a cheerful spirit, and interesting meetings were enjoyed. I had much pleasure in my trip and stay in Scotland, and in the company of Pastor McComie, whose diligence in his duties is praiseworthy. The Presidents of Conferences are united with him, and are carrying out successfully the order of book-keeping and other regulations introduced by you. I have every reason to think that by the end of the year they will rank among the first for proper arrangement and good works.

On the 20th, I met Pastor Wallace at Carlisle, and attended a comfortable little meeting with the few Saints of that place.

On Sunday, the 22nd, we met in Conference at Sunderland; and on Monday evening, met with the Saints in Newcastle. This Pastorate is also in good working condition. Pastor Wallace, at the beginning of the year, had some untoward circumstances to contend with in some parts of his Pastorate; but I am happy to say that, through his industry and that of his brethren, with the help of the Lord, the confidence of the Saints is being restored, and the good fruits of unity are enjoyed.

On the 25th, I met Pastor C. F. Jones at Sheffield, where a large meeting had been convened for us by President Hyde. The Spirit of the Lord was with us much, and we had a good time together. The Saints in Sheffield, I believe, have not yet had a visit from yourself, and would like to see you as soon as circumstances will allow.

In company with brother Jones, I attended the Bradford Conference on Sunday, the 29th, where we had large and spirited meetings. Throughout the Conferences, the attention of the Saints has been for some time and is now directed to the removal of the book debts; and through the liberal offering which they are now making, a great proportion of their debts will disappear this quarter.

The book debts, like many other things, have been spoken about a great deal; but now the Saints are more convinced than ever that what may be necessary cannot be brought about by mere speaking, but that efforts are required.

It is now becoming quite popular with

the Saints, as well as the Priesthood, to manifest deep concern in all the Church duties; and they are nobly showing their faith by their works. The force of application and perseverance, they find, brings more rich fruit than a dreamy, do-nothing, purposeless faith. To build up the kingdom of God, they discover, requires obedience, labour, and real exertion. We are discerning the result in the lively, industrious, and progressive spirit now with the Saints, their willingness to hear and obey their leaders, increased power in their meetings, more ability and purpose in action, feeling that to be a Saint does not only require prayer and goodness of heart, attention to meetings and family duties, but also devotion to all practical measures proposed for the removal of incumbrances, and to give influence and extension to the great Latter-day Kingdom.

Praying God to bless you in all your labours, I am your fellow-labourer,

WILLIAM BUDGE.

PASSING EVENTS.

GENERAL.—In Italy, violent storms have inundated the country, with entire streets of houses and other buildings in different towns, destroying the hopes of the harvest, and leaving numbers of people and flocks of animals victims of the lightning. In the communes of Lucana, Biccari, Roseto, Gelle, Ischitella, St. Giovanni, Rotando, and various localities in Capitanata, a storm of hail and rain raged for six days together, doing considerable injury, besides destroying a great part of the harvest. A disease among the grape vines of Portugal this year will reduce the produce of the vintage to one-half its usual amount. Fatal and other accidents on railways have of late been fearfully numerous in many places. A Turkish conspiracy in Tripoli has been brought to light, the object of which was to murder all Christians of the Lebanon who inhabit Tripoli. Hundreds of houses have been burnt at Moscow, and whole forests have been on fire: many of the latter were still in flames on the 1st September, the smoke from which was unbearable in St. Petersburg: the peat bogs were also set on fire by the unusual heat of the sun. Advices from China state that disturbances and bloodshed still continued at Canton. According to the latest Indian news, the Ghazepore district and the frontier portion of the Azimghur district are in a disturbed state: a thannah, in the Shahjehanpore district, has been burned by a band of rebels from Oude: the Bhopal division is much disturbed: the rebels between the Betwa and Tessa rivers have increased in number, and have made incursions in the Jaloun district; Jaloun itself is threatened by them: General Roberts came up to the Gwalior rebels on the 14th, ten miles from Nothwabza, defeated them, and took their four guns and four ammunition waggons: all quiet in the Bombay presidency.

AMERICAN.—A terrible tornado has visited several towns in Ulster county, proving destructive to everything in its course, tearing up trees and fences, blowing down houses, demolishing all kinds of buildings, injuring many persons, and also destroying life. It appears from the American papers that the celebration of the laying of the Atlantic cable was still commanding general enthusiasm, and the demonstrations of rejoicing over the same were on a magnificent scale. A United States' brig had captured a slaver off Cuba with 318 slaves on board, and brought the vessel to Charleston, producing great sensation. We have received Numbers 15, 16, 17, and 18 of the *Deseret News*, dated up to July 7. There is nothing from Utah later than that embodied in our own correspondence inserted in this number.

VARIETIES.

A POOR farmer was one day accosted by his landlord thus—"Well, John, I am going to raise your rent for you." "Sir, replied John, I am very much obliged to you for that; for I can't raise it myself."

AN Irish lawyer, not proverbial for his probity, was robbed one night on his way home from Wicklow to Dublin. His father, on meeting Baron O'Grady the next day, said, "Oh, my lord, have you heard of my son's robbery?" "No," replied the Baron: "*whom has he robbed?*"